القمر

عناصر الموضوع

[illegible] ٨
[illegible]
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[illegible]

تعريف القمر

أولاً: المعنى اللغوي:

قال ابن فارس: القاف والميم والراء أصل صحيح يدل على بياض في شيء ثم يفرع منه. من ذلك القمر، قمر السماء، سمي قمراً لبياضه، وحمار أقمر، أي: أبيض، [illegible] القمر [illegible] في القمراء[1].

وجاء في المصباح في مادة (ق م ر): القمر بعد الثلاث إلى آخر الشهر، سمي قمراً لبياضه، والقمر [illegible] القمر [illegible] من باب [illegible] [illegible] [illegible] [illegible] [illegible] [illegible][2].

ثانياً: المعنى الاصطلاحي:

القمر: جرم سماوي صغير يدور حول كوكب أكبر منه ويكون تابعاً له ومنه القمر التابع للأرض والأقمار التي تدور حول كواكب المريخ وزحل والمشتري[3].

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[1] مقاييس اللغة [illegible]
[2] مختار الصحاح للرازي [illegible]
[3] [illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]
[illegible]	٢٧	[illegible]

[illegible]

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[1] [illegible]

[2] [illegible]

[illegible]

النجوم

النجوم لغة:

قال ابن فارس: النون والجيم والميم أصل صحيح يدل على طلوع وظهور، ونجم [illegible] والنجم: [illegible][1].

[illegible] صلى الله عليه وسلم [illegible][2].

[illegible]

النجم اصطلاحاً:

قال الكفوي: [illegible][3] [illegible][4].

الصلة بين المعنى اللغوي والاصطلاحي:

من خلال النظر في التعريف اللغوي والاصطلاحي [illegible]

الكواكب

الكواكب لغة:

قال ابن منظور: الكوكب [illegible] وقال ابن سيده: [illegible][5].

[illegible][6].

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[1] مقاييس اللغة [illegible].

[2] لسان العرب لابن منظور [illegible].

[3] [illegible]

[4] [illegible]

[5] لسان العرب [illegible].

[6] [illegible]

[illegible]

الكواكب اصطلاحاً:

[illegible]

الصلة بين الكواكب والقمر:

[illegible]

■ [illegible]

الهلال لغة:

[illegible]

الهلال اصطلاحاً:

[illegible]

الصلة بين الهلال والقمر:

[illegible]

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(١) [illegible]

(٢) المعجم الوسيط [illegible]

(٣) [illegible]

(٤) [illegible]

(٥) المعجم الوسيط [illegible]

النفس

النفس لغة:

النون والفاء والسين أصل يدل على [illegible] [illegible] [1].

النفس اصطلاحاً:

قال الجرجاني: «النفس هي الجوهر البخاري» [2] أو: [illegible] [3].

الصلة بين النفس والقلب:

[illegible]

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[1] [illegible]

[2] التعريفات ص [illegible].

[3] المعجم الوسيط [illegible].

القسم والمقسم عليه في سورة المدثر

[illegible]

قال تعالى: ﴿كَلَّا وَالْقَمَرِ﴾ [المدثر: ٣٢]

[illegible]

قال تعالى: ﴿كَلَّا وَالْقَمَرِ ۝ وَاللَّيْلِ إِذْ أَدْبَرَ ۝ وَالصُّبْحِ إِذَا أَسْفَرَ ۝ إِنَّهَا لَإِحْدَى الْكُبَرِ ۝ نَذِيرًا لِّلْبَشَرِ ۝ لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ﴾ [المدثر: ٣٢-٣٧]

[illegible]

[illegible]

قال تعالى: ﴿وَالْقَمَرِ إِذَا تَلَاهَا﴾ [الشمس: ٢]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

أولاً: القمر آية من آيات الله عز وجل

قال تعالى: ﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ﴾ [فصلت: ٣٧]

[illegible]

ثانياً: القمر مخلوق لله عز وجل

قال تعالى: ﴿وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾ [الأنبياء: ٣٣]

[illegible]

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(١) [illegible]

(٢) [illegible]

لله سجود القلب له عز وجل:

قال تعالى: ﴿[illegible]﴾ [illegible]

والسجود في اللغة: [illegible]

[illegible]

قال ابن [illegible]

[illegible]

على [illegible]

وقال ابن [illegible]

والسجود القلب [illegible]

[illegible]

[illegible]

وذلك النهي عن عبادة القمر:

قال تعالى: ﴿ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴾ [فصلت: ٣٧]

لما بين الحق سبحانه أن الشمس والقمر من آياته [illegible]

[illegible]

[illegible]

[illegible]

الشمس والقمر من مخلوقات الله عز وجل، [illegible] في القرآن الكريم [illegible]

أولاً: التسخير والجريان

قال ابن منظور: [illegible]

قال الزجاج: [illegible]

[illegible]

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ثالثاً: خسوف القمر [illegible]

قال تعالى: ﴿فَإِذَا بَرِقَ الْبَصَرُ ۝ وَخَسَفَ الْقَمَرُ﴾ [القيامة: ٧-٨].

والمراد بخسوف القمر [illegible]

[illegible]

ويكون ذلك بسبب [illegible] وضع الله عليها النظام الشمسي(٣)

[redacted]

الآيات الكونية [illegible]

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(١) [illegible]

(٢) [illegible]

(٣) التحرير والتنوير [illegible]

القوة

عناصر الموضوع

[illegible]
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أولاً: [illegible]

[illegible]

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ثانياً: [illegible]

[illegible]

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مصدر	٢٠	[illegible]
صيغة المبالغة	١٠	[illegible]

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الكتابة

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أولاً: المعنى اللغوي

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ثانياً: المعنى الاصطلاحي

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الفعل الماضي	٢٠	[illegible]
الفعل المضارع	١٤	[illegible]
[illegible]	٥	[illegible]
اسم الفاعل	٩	[illegible]
المصدر	[illegible]	[illegible]
[illegible]	٦	[illegible]
اسم المفعول		[illegible]

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(١) [illegible]

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القرآن

القرآن لغة:

[illegible]

القرآن اصطلاحا:

لا يختلف معنى القرآن في الاصطلاح عن معناه في اللغة

العلاقة بين القراءة والقرآن:

[illegible]

السطر

السطر لغة:

[illegible]

السطر اصطلاحا:

لا يختلف معنى السطر في الاصطلاح عن معناه في اللغة

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أولاً: [illegible]

[illegible] في آية الدين: ﴿[illegible]﴾ البقرة ٢٨٢

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ولن يصيبه ما أصاب الكتب السماوية من التحريف والتبديل والضياع [illegible]

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الكتب المنزلة

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القرآن

القرآن لغة

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القرآن اصطلاحاً

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التوراة

التوراة لغة

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التوراة اصطلاحاً

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الإنجيل

الإنجيل لغة:

قال ابن منظور: "الإنجيل: كتاب عيسى، على نبينا وعليه -الصلاة والسلام-، يؤنث ويذكر، فمن أنث أراد الصحيفة، ومن ذكر أراد الكتاب"(1) ويجمع على أناجيل.

وقد اختلف العلماء في أصله اللغوي، هل هو عربي أو معرب، والراجح من أن كلمة الإنجيل معربة.

الإنجيل اصطلاحاً:

للفظ الإنجيل في الإطلاق الديني معنيان:

الأول: الكتاب المنزل من عند الله تعالى على المسيح عليه السلام [illegible] [illegible] [illegible] [illegible] [illegible] [illegible](2)

الثاني: الإنجيل الذي كتبه النصارى [illegible] [illegible] الأناجيل الأربعة.

العلاقة بين الإنجيل والكتاب المنزل:

الإنجيل هو الكتاب الذي أنزله الله على عيسى عليه السلام.

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(1) لسان العرب [illegible]

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[illegible] ﴿[illegible]﴾ (الأعلى: ١٨-١٩).

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[illegible] صحف موسى [illegible]

[illegible] صحف إبراهيم [illegible] بصحف موسى.

[illegible] صحف موسى [illegible]

[illegible] صحف إبراهيم [illegible] صحف موسى [illegible]

قال الزركشي: [illegible]

١٥- [illegible] الزركشي [illegible]

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الكتمان

عناصر الموضوع

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الفعل الماضي		[illegible]
الفعل المضارع	٣٠	[illegible]

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[illegible] في القرآن من [illegible]

الفرق بين الكتمان والستر

إن الستر [illegible] من الكتمان لأن الكتمان يختص [illegible] ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ﴾ (البقرة: ١٥٩) [illegible]

[illegible]

[illegible] ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ﴾ [illegible]

[illegible]

[illegible] (البقرة: ١٤٠) [illegible]

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[illegible] ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ﴾ [illegible]

[illegible]

الإخفاء اصطلاحاً:

[illegible]

العلاقة بين الإخفاء والكشف:

[illegible]

الجهر

الجهر لغة:

[illegible]

[illegible]

الجهر اصطلاحاً:

[illegible]

العلاقة بين الجهر والكشف:

[illegible]

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قال تعالى: ﴿[illegible]﴾ [illegible]

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قال تعالى: ﴿[illegible]﴾ [illegible]

قال تعالى: ﴿[illegible]﴾ [illegible]

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مفاتيح الغيب، الرازي ٢٢/١٠

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الكذب

عناصر الموضوع

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أولاً: المعنى اللغوي:

[illegible]

ثانياً: المعنى الاصطلاحي:

[illegible]

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[illegible]	[illegible]	[illegible]
[illegible]	٢٢٢	الفعل الماضي
[illegible]	٦٠	الفعل المضارع
[illegible]	٣٦	المصدر
[illegible]	٧٧	اسم الفاعل
[illegible]	٣	صيغة المبالغة
[illegible]	١	[illegible]

[illegible]

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[1] [illegible]

[2] [illegible]

[illegible]

الزور

الزور لغة:

زور: الزاء والواو والراء أصل واحد يدل على الميل والعدول. من ذلك الزور: الكذب؛ لأنه مائل عن طريقة الحق. ويقال: زور فلان الشيء تزويرا. حتى يقولون: زور الشيء في نفسه: هيأه؛ لأنه يعدل به عن طريقة تكون أقرب إلى قبول السامع[1].

الزور اصطلاحًا:

هو تحسين الشيء ووصفه بخلاف صفته، حتى يخيل إلى من سمعه أو رآه أنه بخلاف ما هو به[2].

الفرق بين الزور والكذب:

أن الكذب: هو الإخبار عن الشيء بخلاف ما هو عليه [illegible] والزور هو الكذب الذي قد سوي وحسن في الظاهر ليحسب أنه صدق[3].

الافتراء

الافتراء لغة:

[illegible][4].

الافتراء اصطلاحًا:

[illegible][5].

الفرق بين الكذب والافتراء:

الكذب: الإخبار عن الشيء على خلاف الواقع، سواء بالعمد أو بالخطأ، والافتراء أخص منه؛ لأنه الكذب في حق الغير بما لا يرتضيه، بخلاف الكذب؛ فإنه قد يكون في حق المتكلم نفسه [illegible][6].

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[1] مقاييس اللغة [illegible]

[2] [illegible]

[3] الفروق اللغوية للعسكري [illegible]

[4] [illegible]

[5] [illegible]

[6] [illegible]

■ الإفك

الإفك لغة:

[illegible]

الإفك اصطلاحا:

[illegible]

الصلة بين الكذب والإفك:

[illegible]

■ البهتان

البهتان لغة:

[illegible]

البهتان اصطلاحا:

[illegible]

[illegible]

الصلة بين الكذب والبهتان:

[illegible]

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الكُرَة

عناصر الموضوع

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أولا: المعنى اللغوي:

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ثانيا: المعنى الاصطلاحي:

[illegible]

[illegible]

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(1) مقاييس اللغة لابن فارس [illegible]

(2) المفردات للراغب الأصفهاني ص [illegible]

(3) لسان العرب لابن منظور [illegible]

(4) [illegible]

(5) المفردات للراغب الأصفهاني ص [illegible]

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[illegible]	12	المفعول المطلق
[illegible]	9	[illegible]
[illegible]	10	المصدر
[illegible]	7	اسم الفاعل
[illegible]		اسم المفعول

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[1] [illegible]

[2] [illegible]

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البغي

البغي لغة:

[illegible]

البغي اصطلاحاً:

[illegible]

الصلة بين الذكر والبغي:

[illegible]

الإربة

الإربة لغة:

[illegible]

الإربة اصطلاحاً:

[illegible]

الصلة بين الذكر والإربة:

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[illegible]

الإكراه

الإكراه لغة:

[illegible]

الإكراه اصطلاحًا:

الإكراه: حمل الغير على ما يكرهه بالوعيد القهري(2)

الصلة بين الكره والإكراه:

الإكراه من الألفاظ [illegible]

الحب

الحب لغة:

(الحاء والباء أصول ثلاثة: أحدها اللزوم والثبات، والآخر الحبة من الشيء ذي الحب، والثالث وصف القصر)(3)

الحب اصطلاحًا:

(انجذاب النفس إلى الشيء الذي ترغب فيه)(4)

الصلة بين الحب والكره:

الحب من الألفاظ المقابلة للكره، فهما ضدان؛ فالحب انجذاب النفس إلى الشيء الذي ترغب فيه، والكره نفار النفس عن الشيء الذي ترغب عنه.

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(1) [illegible]

(2) [illegible]

(3) [illegible]

(4) [illegible]

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الفرق التي [illegible] إلى الكره والتباغض بين المسلمين، وعدم قبول الآخر، لهذا نهى الله عن التفرق والاختلاف، فقال: ﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾ (آل عمران: ١٠٥).

ومن الأسباب التي أدت إلى التفرق والاختلاف [illegible]

٤- الدعوة إلى عصبية النسب والمناطقية.

[illegible]

وفي هذا قال الله تعالى: ﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾ (الروم: ٣٢).

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الكسب

عناصر الموضوع

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أولاً: الكسب اللغوي

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ثانياً: الكسب الاصطلاحي

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[illegible] (٣٢٠) [illegible]

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[illegible]	[illegible]	[illegible]
[illegible]	٥٣	﴿[illegible]﴾ [illegible]
[illegible]	٢٧	﴿[illegible]﴾ [illegible]

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الحج

الحج لغة:

[illegible]

الحج اصطلاحا:

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الخسران

الخسران لغة:

[illegible]

الخسران اصطلاحا:

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[1] انظر: [illegible]

[2] انظر: [illegible]

[3] انظر: [illegible]

[4] انظر: [illegible]

العلاقة بين الكبر و[illegible]:

الكبر في الأصل [illegible]

[illegible]

الإعجاب لغة:

(عجب) العين والجيم والباء [illegible][1]

الإعجاب اصطلاحاً:

[illegible][2]

العلاقة بين الكبر والإعجاب:

الكبر [illegible]

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[1] انظر: مقاييس اللغة لابن فارس [illegible]

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الكفارات

عناصر الموضوع

تعريف الكفارات ٣٠٠
[illegible] ٣٠١
الألفاظ ذات الصلة ٣٠٢
أنواع الكفارات ٣٠٤
[illegible] ٣٠٧
[illegible] ٣٠٨
[illegible] ٣١٢
[illegible] ٣١٤
[illegible] ٣١٨

[illegible]

أولاً: المعنى اللغوي

[illegible]

ثانياً: المعنى الاصطلاحي

[illegible]

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[illegible]	[illegible]	[illegible]
الفعل الماضي	[illegible]	[illegible]
الفعل المضارع	[illegible]	[illegible]
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صيغة المبالغة	[illegible]	[illegible]

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النسبة بين الكفارة والفدية:

[illegible] [1]

التعزير

التعزير لغة:

[illegible] [2]

التعزير اصطلاحًا:

[illegible] [3]

النسبة بين الكفارة والتعزير

[illegible] [4]

الحد

الحد لغة:

[illegible] [5]

الحد اصطلاحًا:

[illegible] [6]

النسبة بين الكفارة والحد:

[illegible] [7]

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[1] [illegible]

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الكرمل

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ومعنى [illegible]

الثالث: [illegible] ومنه قوله تعالى: ﴿[illegible] اشتدت به الريح في يوم عاصف﴾ [إبراهيم: ١٨] ومعنى [illegible]

الرابع: [illegible] ومنه قوله تعالى: ﴿[illegible]﴾ [illegible]

ومعنى [illegible]

الخامس: [illegible] ومنه قوله تعالى: ﴿[illegible]﴾ [illegible]

ومعنى [illegible]

الشرك

الشرك لغة

[illegible]

الشرك اصطلاحا

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الأساس الطبيعي [illegible] ويحكم [illegible] [illegible] [illegible] [illegible] ولا [illegible] [illegible] [illegible] [illegible] النسب إلى [illegible]

[illegible] [illegible] [illegible] الإسلام [illegible] [illegible] [illegible] [illegible] [illegible] النسب [illegible] صلى الله عليه وسلم [illegible]

كما في [illegible] عن [illegible] [illegible] [illegible]

[illegible] [illegible] [illegible] [illegible]

ومن [illegible] [illegible] [illegible] [illegible] [illegible]

(1) [illegible]

(2) أخرجه البخاري في صحيحه كتاب [illegible] [illegible] [illegible]

(3) [illegible]

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وقول الإيمان لا خوف عليهم ولا هم يحزنون.

قال تعالى: ﴿[illegible]﴾ [البقرة: [illegible]]

وقول الكفار عليهم لعنة الله وغضب من الله [illegible]

قال تعالى: ﴿[illegible]﴾ [البقرة: [illegible]]

وبآية أخرى [illegible] قال تعالى مثل أهل الكفر [illegible] بسورة البقرة [illegible] المذكورة.

قال تعالى: ﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ [illegible]﴾ [العنكبوت: ٤١]

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ [illegible]﴾ [illegible]

[illegible]

قال تعالى: ﴿[illegible]﴾ [illegible]

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(١) انظر: [illegible] ص ٢٩٣.

[illegible]

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[illegible]

أولاً: معانيه في [illegible]

[illegible]

[illegible]

[illegible]

مستقر لما أعد الله تعالى عنده [illegible] من الأولياء(١).

١٠. [illegible] عند الاحتضار [illegible] الملائكة لهم عند قبض أرواحهم [illegible] الملائكة [illegible] كما قال تعالى: ﴿[illegible]﴾ [الأنعام: ٩٣] [illegible]

[illegible]

١١. العذاب [illegible] في القبر، قال تعالى: ﴿[illegible]﴾ [illegible]

[illegible] (٣).

ثالثاً: حالة الكافر في الآخرة:

كما تحدثت [illegible] العقوبات للكافرين في الدنيا عرضت أيضاً أنواع العقوبات للكافرين في الآخرة [illegible] العقوبات [illegible] ما يلي:

١. [illegible]، قال تعالى: ﴿[illegible]﴾

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(١) تفسير ابن أبي حاتم [illegible].

(٢) تيسير الكريم الرحمن للسعدي ص [illegible].

(٣) التفسير القرآني للقرآن عبدالكريم الخطيب [illegible].

[illegible]

٢. الحسرة والندامة في مشهد من مشاهد يوم القيامة [illegible] القرآن الكريم هذا الموقف فقال تعالى: ﴿[illegible]﴾

٣. سواد الوجه: ومن العلامات التي تظهر بالكافرين في يوم القيامة سواد وجوههم [illegible] قال تعالى: ﴿[illegible]﴾ (الزمر: ٦٠) [illegible]

[illegible]

٤. [illegible] قال تعالى: ﴿[illegible]﴾

٥. [illegible] في يوم القيامة [illegible] قال تعالى: ﴿[illegible]﴾

٦. [illegible] قال تعالى: ﴿[illegible]﴾ [illegible]

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(١) [illegible]

(٢) [illegible]

المطلق، إلا من يرد الله لا يرده إلا المطلق، [illegible] التي إلى [illegible] به [illegible](١).

٧- [illegible] بالسلاسل والأغلال: من القرآن الكريم من حال أهل الكفر في يوم القيامة وهم يجرون بالسلاسل إلى نار جهنم قال تعالى: ﴿[illegible]﴾ [illegible] ولي [illegible] الله تعالى حال أهل الكفر [illegible] بالسلاسل، قال تعالى: ﴿[illegible]﴾ [illegible].

٨- [illegible] في النار، قال تعالى: ﴿[illegible]﴾ [الأحزاب: [illegible]].

٩- [illegible] - أي: النار شديدة [illegible] التي [illegible] قال تعالى: ﴿[illegible]﴾ [illegible] [illegible].

[illegible] في الشر، وفي الخير) إنه [illegible] الكفر إلى [illegible] [illegible] وأولوا [illegible](٢).

١٠- [illegible]: قال تعالى: ﴿[illegible]﴾ [الصافات: ٢٢] [illegible](٣) [illegible].

١١- [illegible] قال تعالى: ﴿[illegible] فِي أَحْسَنِ تَقْوِيمٍ﴾ [التين: ٤] [illegible].

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(١) مفاتيح الغيب، الرازي ([illegible]).

(١) تفسير القرآن [illegible].

(٢) [illegible].

(٣) تفسير القرآن [illegible].

الإسلام [illegible] الفكر المتطرف [illegible]

[illegible] (٢).

١١- [illegible] قال الله تعالى: ﴿[illegible]﴾ [illegible] [illegible] (٣).

١٢- [illegible] قال تعالى: ﴿[illegible]﴾ [illegible] [illegible] (٤).

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(١) [illegible]

(٢) [illegible]

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(٤) [illegible]